



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

conference 1980

by Jane Folmer

The 40th anniversary of Community Service was celebrated with much enthusiasm at the summer conference in Yellow Springs, Ohio, July 18-20. About 52 adults and 9 children attended, 34 of them Community Service members, bringing with them the challenge of varied experiences and the harmony of common concern for the future of the world. Community Service is pleased to have been able to serve as a catalyst to this expression of community, making it possible for individual contacts as well as group participation in discussing "The Shaping of Things to Come."

Ernest Morgan set the tone for the weekend by sharing with us some of the philosophy and sense of mission which made his father, Arthur E. Morgan, such a uniquely important influence on the many areas of life to which he gave attention. A dream of Utopia shaped his father's life and the lives of countless others whom he touched through policy decisions, writings, and personal contacts.

To Arthur Morgan, Utopia was not just a concept but a plan of action by which he put into practice the essence of his dream. From the creation of model villages for the construction workers and their families during the development of the TVA dams and waterways to the founding of Community Service, Arthur Morgan read, wrote, preached and practiced Utopia all of his life.

The philosophy of the inevitability of progress, to which many of us still pay allegiance, is becoming a fallacy in the face of the reali-

ties of limited resources and a world population which increases at the rate of over a million a week. If we can accept AEM's concept that one's individual self is a vital part of the ongoing life of humanity and of nature, the patient perseverance of organizations like Community Service may be recognized as a balance between the extremes of the crisis mentality, which leads to violent effort followed by inactivity, and absolute despondency, which leads to radical escape.

Ernest pointed out further that, "What we can do, to a greater degree than most of us realize, is to take control of our own destiny and shape our lives in creative ways. We can deepen our commitment, cultivate our skills, expand our knowledge and understanding, simplify our life styles, strengthen our fellowship and make careful use of our resources. Along this road may be found happiness, hope and flexibility in dealing with circumstances. This should be our approach to community."

Community was the common denominator throughout the conference, but not always the main focus. The topics of the small group discussions on Saturday provided an opportunity to examine some of the elements which facilitate community strength and balance. Each group reflected to some extent the specialization of its assigned resource person, but most were successful in drawing out additional ideas and experiences from many of the group participants. Prior to each session the resource people gave a brief presentation and after each session a spokes-

person from each group summarized the discussion for the reassembled large group. It is from those presentations and reports that the following summaries have been made.

ERNEST MORGAN shared his expertise and philosophy regarding small businesses from the point of view of a successful entrepreneur. He pointed out the need to come to terms with one's own convictions and expectations before making the commitment to a business of one's own. The co-workers selected should understand and share the principles, purposes, and goals which the business represents. The various factors to be considered in determining one's choice of a business were considered, including one's standard of living, resources and knowledge.

DAVID BLYTH, who is in the process of forming an intentional community in southern Ohio, explained some of his concerns regarding the interpersonal relationships of community. These seem to require closer examination and more personal responsibility within the intimacy of the intentional community. It was agreed that in selecting or forming a community it is essential to establish personal goals first and then to make an effort to match them with compatible other persons. It is important for a community to articulate its goals clearly so that potential members can make intelligent decisions about joining. Living in the community for a trial period is also essential.

GRISCOM MORGAN told of the community's need for an appropriate economy, which requires living within the means of the community and using local resources. In order for this to happen, low interest money must be made available for community investment. He suggested a new medium of exchange based on a totally different economic philosophy in which the key element is a depreciating, non-hoardable currency. The effort to create a better society without correcting the underlying monetary system (causing inflation, unemployment and economic crises) is similar to the endeavor of people to create an airplane without the principle of the airfoil. He quoted John Collier as saying that with the introduction in the community of the type of money system dominant in the western world, the "genius of the community starts to die. The complexity organic unity falls apart,...social value perishes." He told how this effect had been reversed with monetary systems in which money can only be used as a medium of exchange but not of hoarding. He told of an instance, for example, in which full employment had been achieved

within months after desperate unemployment and with it a revival of fine community spirit.

MARK SATIN encouraged the members of his group to consider the value of a personal approach to building community by having them share and evaluate some individual experiences. Some were excellent examples of how commitment to something personally critical to the individual can lead to changes in self, the immediate environment and relationships with others. The experience of community was seen as the best teacher of community, particularly when the learning value of mistakes and difficulties is reinforced with open and honest communication. The power to change rests with being rather than doing.



After a refreshing lunch and rest in the shade of the Glen, most of us were eager to begin again at 2:00 with four different topics and resource people.

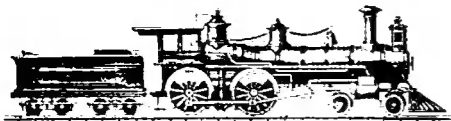
Don Brezine began by declaring himself an unrepentant bureaucrat and went on to explain how the three elements of human services can and should cooperate and learn from one another. The enabling chain of "the system" proceeds from funding to policy-makers, to management, to workers, to clients and is hampered in its specialization and an "us--them" approach. More communication with the providers of local services and those concerned with alternatives to the traditional approaches was seen as a way to strengthen all three sides of the helping triangle. All agreed that a caring, personal and purposeful approach to human services is needed at all levels.

HOWARD CORT and the members of his group shared their efforts and frustrations in attempting to form fellowship groups within their communities. Many expressed the need for more active "community" in the workplace, the church and the neighborhood. Occasions planned for open discussion, sharing, and better understanding of people's differences and similarities was seen as a way to break down the barriers between people and enable them to share more fully in the rich heritage of their religious and cultural heritages.

DAN LOUBERT'S group focussed on the need for networks of exchange and support between intentional

communities and an available reservoir of resources and expertise on community. One such resource is Cooperative Communities of America which Dan founded in 1972. The most active project of the organization to date has been the formation of a traveler's network of community-minded people across the country. By providing bed and board, information and hospitality, visitors are given an opportunity to explore new communities and make connections before moving. For more information, interested persons may write to CCA, 7501 Seabago Road, Bethesda, MD 20034.

JOHN MORGAN shared his experience in being a member of a fellowship group which is forming an intentional community called Raven Rocks in south central Ohio. The group became incorporated about nine years ago in order to save 850 acres of beautiful land near Beallsville, Ohio, from strip mining. John explained how an emotional and financial commitment to the land and to each other has resulted in a land trust; some small, co-op businesses such as ready-mix cement production and Christmas tree farming; and an experimental, solar heated, underground house.



After a delicious home-style dinner everyone moved outside for some sing-along fun led by Rex Barger. Encouraged by a cool evening breeze, we chose to remain in that informal setting for the evening's talk.

MARK SATIN began by sharing his approach to the shaping of things to come. He said that the future will be determined by our ability to create a language and a program that will reach the people of this country with the message that it is not only desirable to live more simply but also that it is possible. There is no future for a world in which people have no respect for each other or for the planet on which they live. He reported, however, that in his travels across the country he saw encouraging signs of change as people become conscious of their actions and the consequences of their choices.

He pointed out that viewing the world's problems as a dichotomy of the people vs. the institutions no longer fits this country's dilemma and is no longer effective in changing it. Angry, just demands being made on some anonymous "them" be-

cause of what "they" are doing to us has created a nation of people who no longer feel responsible for the condition of their lives. The result of this attitude is irresponsible action at all levels of our society.

He explained how our monolithic institutions, which were created for our security, now foster our insecurity and feelings of incompetence. In order to disarm the institutions dominating our lives and controlling our future, we must first question the belief systems which force us into the role of victim. A new ethic of courage based on love and trust is needed to replace the fear which motivates both rich and poor alike and expresses itself as greed for power and possessions.

He suggested a third level of analysis when considering the power of our institutions. This third level is a common denominator at which problems can be seen in a new and more understandable way. For example, the role of corporations such as General Motors and Ford can be seen as the creators and preservers of the monolithic institution of the private automobile. In accepting the inevitability of a society in which a car is a necessity we have limited our choices and given up control over a large area of our lives. In a similar way, the acceptance of compulsory schooling shapes and maintains the institutions on which we have come to depend for education. A similar monolithic style is evident in our health care system, the public media, and the food industry.

The types of changes that are required for the future are fundamental. They will require a change in the consciousness of us all. Changes in process and circumstance can only be superficial, possibly driving our negative attitudes and values to an even deeper and potentially more harmful level. The future we are working for calls for a new age ethic based on self-reliance, cooperation, non-violence, self-development and environmental respect. We must reclaim our power to choose and do for ourselves--to shape the future to better fit the needs of people.

The Community Service staff would like to thank all of you who attended and supported the conference in other ways for helping to make this anniversary year especially memorable. We welcome your comments and suggestions and hope you can join us again next year.

About Arthur Morgan's Concept of Utopia

by Griscom Morgan

In the more commonly accepted use of the word, Arthur Morgan was not a "utopian" and he seldom used that word to express his philosophy. He had a vision of the great society, and his practice was to use the resources of science and the best of human knowledge to make society and projects he worked on progressive and changing, bringing to bear the best that was available in the developments for which he worked. His great contribution to utopian thought was his discovery and insight that "Utopia," instead of being an abstraction in utopian thinkers heads, was actually the outgrowth of those people's own experience, background or what they had heard or read about. Hence his discovery that Sir Thomas More's book with that title meaning "nowhere" actually derived significantly from Hithoday's report of his experience in the Inca empire. This discovery came in the process of Morgan's writing the biography of Edward Bellamy, also influenced by that empire. So Arthur Morgan followed by writing the book *NOWHERE WAS SOMEWHERE*, giving a very different slant to the concept of "Utopia" than that in the popular mind and language. Arthur Morgan was thus in the scientific tradition as well as in the creative tradition of holding vision and objective far beyond that attained by present society.

Arthur Morgan made the distinction very clear throughout his career and writing between the conventional concept of "Utopia" and his own in urging and engineering planning as an ongoing living process as contrasted with an engineering or social plan. The former is dynamic and in process, contributing to creative diversity; the latter is static, sterile and oppressively limiting. It could be said that this living dynamic process is Arthur Morgan's "Utopia," but in so saying it needs to be pointed out how different it was from the conventional concept of that word which tends to confine the "Utopia" to a static intellectual construct.



Celo Community

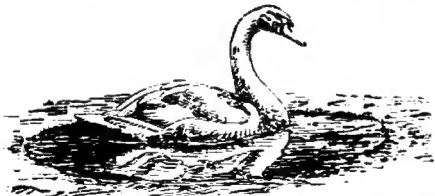
by Carlos C. Drake

"The life of the individual will be richer and fuller if he has worked out his own way of life than if he has uncritically accepted a pattern handed to him. Similarly the community will have a fuller life if it assumes the responsibility for its own character and purposefulness, rather than if it subscribes to some external authority." -- Arthur E. Morgan

The board of directors of Celo, an intentional community founded in 1937 in the mountains of western North Carolina, gradually relinquished control of the community to the monthly meeting of the membership in the early 1950s. Arthur Morgan, who headed the board, and the other members, William H. Regnery, the wealthy Chicago businessman who had put up the money for the initial purchase of land, and Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, were not members themselves and viewed from afar the development of the community's distinctive character in the years following World War II. They did not attempt to impose a pattern on Celo but rather allowed the community to evolve one of its own, which it did after a few initial turnovers in membership.

Today, Celo has about 90 residents in two categories, those who rent homes and those who own homes and who participate in the community's landholding arrangement. Under this, the community is obliged to buy back the property should the landholding member decide to leave, but the title in any event remains with Celo Community, Inc.; thus, the community retains effective control over its own boundaries. These today encompass approximately 1,400 acres on both sides of the South Toe River in a ruggedly beautiful area south of Burnsville in Yancy County. Mt. Celo (6,326 ft.) and Mt. Mitchell (6,684 ft., the highest mountain east of the Mississippi) dominate the immediate landscape, which is heavily wooded. The houses and other buildings at Celo are so widely spaced apart, with so many trees in between, that one might not suppose they all belonged to the same community at first glance. Though members (and nonmembers) serve on the committees which watch over the day-to-day business of the community and also pitch in on workdays for the general good and are responsible for maintaining their own properties, the spreadout nature of the

place tends to encourage a high degree of individualism. The community aims "to provide an opportunity for the members to enjoy a rounded life including personal expression, neighborly friendship and cooperation, and appreciative care of the natural environment." The governing monthly meeting, to which the various committees report, reaches decisions by consensus, and it would be the decision of the whole membership whether or not to admit a prospective member after that individual had lived in the community for at least six months.



Over the years Celo has had a variety of enterprises started by members, some of which have been moderately successful for a time. The Celo Press, an adjunct of the Arthur Morgan School, has a modest publishing program and at present one best-seller, Ernest Morgan's A Manual of Death Education and Simple Burial, now in its 9th edition. The school, a junior high for boarding students, many from out of state, has achieved a national reputation for excellence. It was founded in the early 1960s. In addition, there is Camp Celo, a summer camp for preteenagers. Best known of Celo's enterprises in the immediate area is the Health Center, a clinic serving neighboring residents as well as community members. It was opened in 1948 and until recently was headed by Dr. E. R. Ohle. The school and the clinic are run as a separate corporation within the community. The Toe River Craftsman Cooperative, located at Celo, draws about half of its participating craftsmen from the surrounding area. Celo also maintains a cooperative store, called 10,000 Things, which has a sizeable proportion of its member families living outside the community. Generally, Celo has been able to maintain good relations with its neighbors, though there were a few times in the past when tensions existed. For example, during the war some local people tended to be unsympathetic to the stance taken by CO members. But the Health Center and the individual efforts of many members over the years--one of whom, for instance, was responsible for starting a tri-county library system in the area--have largely healed early suspicions. Some activities of the community and of the school are participated in by people from outside; a few come from con-

siderable distances for the Friends Meeting on Sunday. It should be noted that Celo is non-sectarian, and though the Quaker ethic has been perhaps decisive in molding the spirit of the community, there are a number of non-Quaker members. One measure of Celo's influence is the growth of what might be termed an outer community, consisting of families who have chosen to settle in the area in order to share and to some extent participate in the community's life and activities.

(Carlos Drake is a folklorist and Community Service member whose doctoral thesis for Indiana University, "The New Folk Community: Mythology and Tradition in Contemporary Communitarian Experiments," includes a chapter on Celo and The Vale community in Yellow Springs.)

Community at Friends Music Institute

by Margaret Champney



At Friends Music Institute this summer--"FMI '80" eighteen 13-17 year olds and seven staff people made music together, shared work, recreation and ideas--in short, tasted of community. Through four weeks of heat, humidity and sometimes violent thunderstorms we experienced joy together.

We didn't have enough variety, instrumentally, to produce an orchestra, but produce one we did--ending with a Mozart violin concerto featuring a student soloist. A trumpet and a clarinet played the French horn parts, and flutes substituted for oboes.

Said one 13 year old camper, "I'd never before met anyone my age who'd heard of Barry Commoner or the Citizens Party--and here at FMI I find another camper who knows more about them than I do!" Finding so many others who shared values was an exciting experience for many.

We explored Quaker history and modern Quaker ideas and practices, wondering how we could relate to all of them. We were shaken as we heard about and discussed draft registration and our response to it . . . should we register . . . or not . . . and, if not, would we be strong enough to face prison? From a 14 year old: "It frightens me. . . why do grown

ups make war . . . I don't think there is a better cause to go to jail for."

Our 4-week session was held on the Olney Friends Boarding School campus, in Barnesville, Ohio. Many of us felt strengthened by carrying on our program among that real and strong community of people. These Friends (Quakers) have operated a school and been a Quaker Community for more than 100 years. Worshipping each Sunday in the large old Stillwater Meetinghouse was a special experience for FMI people. We also played music for, and got to know, the older Friends in the nearby Walton (retirement) Home.

Raven Rocks is about fifteen miles from the Olney campus. One high point of our summer was a trip there when we viewed their solar house a-building and heard about it from Warren Stetzel, always an inspiring speaker. Later Warren and others from Raven Rocks came to hear our final concert.

It was a good summer. Next step of course--FMI '81. Recruitment of students is a big goal; in order to make Friends Music Institute financially viable we'll need to increase the size of our group. Anyone interested in receiving brochure and other information should write Friends Music Institute, c/o Peg Champney, P. O. Box 427, Yellow Springs, Ohio 45387.



WITHOUT VISION THE PEOPLE PERISH

Changing deeply ingrained habits of mind, character and conduct will occur with or without our cooperation. Should it happen as the consequence of mass famine or some technological nightmare, the effects upon the entire human family are almost certain to be unimaginably painful. It is also true that no fundamental change takes place without sacrifice and attendant pain. The difficulty lies in convincing ourselves that voluntary sacrifice is preferable to sacrifice forced upon us by events over which we have no control.

Readers Write

ABOUT INTENTIONAL COMMUNITY MATCHING SERVICE

Nancy and I have just returned from Community Service's 40th anniversary conference and wish to thank the staff and resource persons for the special efforts that made the meeting such a worthwhile event.

I have been offering and revising an intentional community matching service since 1973 for people interested in finding a community to join and/or like-minded persons with whom they can start a community. The service is based on a one page "response form." The number of issues it can consider is necessarily limited, but a good number of basic items are included. It is up to the participants to decide which of the items will determine a match and whether simple agreement on the items is sought or some pattern of diversity is preferred.

The form will be distributed to the 900 or so attending Alpha Farm's gathering in Oregon this fall and unmatched forms from elsewhere will be held through this period to enhance the chances of appropriate matches. The information gathered on the forms will be used for the matching program only and no commitment is intended or implied by participation. All unmatched forms are destroyed between the third and sixth month of each year and no records of names are kept.

There is no charge for this service. Anyone wishing a copy of the response form or additional information may send a self-addressed-stamped-envelope to C.F. Daniels, P.O. Box 177, Welch, MN 55089.

-- Craig Daniels, Minnesota



Thanks again for all you did to make the conference and my stay in Yellow Springs so good. It's too bad we are so far apart. It would be good to be able to visit and share ideas first hand more often.

--Gary Evans, Michigan

ABOUT COMMUNITY WORK

You were very much occupied when my husband, Jim, and I stopped in at the Community Service open house July 26th.

I am enclosing papers which were sent to County and State Home Extension Services at the time last year when I received the nomination for the Jane Award--named for someone who had achieved significantly in the field of community service.

It may give you and Griscom a certain satisfaction in knowing that Arthur Morgan's overwhelming commitment to community betterment was contagious as far as Jim and I were concerned. This nomination pleased me chiefly because it was made by young married women in Roann whom I had as 4-H girls thirty years ago. Our daughter, Eleanor, is now a 4-H leader, so she carries on, and in other ways as well.

--Friederika VanBuskirk, Indiana

STAFF CHANGES

Nancy Delach left the staff of Community Service at the end of July after being with us for about a year. She is looking for a job as a naturalist and teacher.

Douglas Bradfield came from Cape Cod to attend the Community Service conference this summer. He has decided to attend Antioch College and to work parttime for Community Service. We are looking forward to this association.

EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing unusual things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

DO YOU HAVE A FRIEND?

Do you have a friend who might be interested in Community Service's work and publications? One of the most helpful ways of supporting CS is to send the names and addresses of friends who you think should receive a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue of our NEWSLETTER sent to your friends, please send 15¢ postage per name.

MEMBERSHIP is a means of supporting and sharing the work of Community Service. Though a minimum \$10 annual contribution includes a subscription to our NEWSLETTER, larger contributions are needed. COMMUNITY SERVICE, INC. is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and are TAX DEDUCTIBLE. If you want your NEWSLETTER sent airmail overseas, please send \$16.00. All foreign members including Canadian please pay in U.S. currency.

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CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consultant's hourly wage for an hour of our time.

TRUSTEES

Frances Ashley, Ross Morgan, Phyllis Cannon, Howard Cort, Cyndie and James DeWeese, Griscom Morgan, Virginia Hofmann, Connie Bauer, Jane and Paul Hoover, Morris Milgram, Ed Dressler, Clark Tibbets, John Morgan and Donald Brezine, president.

STAFF

Jane Folmer, Doug Bradfield and Jane Morgan, editor.

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You can tell when one year has passed since you last contributed to Community Service by looking at the three digit number at the upper right hand corner of your mailing label. The first two digits are the month and the last is the year your subscription expires. Please renew your subscription now if it has expired or will expire before 100, October 1980. A minimum contribution for membership is \$10 a year. The need for larger gifts continues to increase.

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